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BOSTON  
January 13, 1966

So, it is nice to see all of you and I hope you have had very good meetings during this time. It is four weeks now. I have not had the time as yet to listen to any of the tapes that you ~~am~~ have sent. There were too many and I just did not get at it but I will and gradually perhaps fill in for my own information what you have been talking about. So, maybe I can profit by that and when I come back again certain questions that you have brought up and that you have considered may then again be mentioned in some way or ~~a~~ other. I understand that last Tuesday was a very good meeting so ~~that~~ I will take that tape with ~~me~~ tonight and I will listen to it.

But now, here we are. Never mind what we have done, Tuesday and whatever the past was. To night is tonight; today is today. That is why I said something about the picture of Gurdjieff because today is his birthday. The thirteenth of January by our calculation. It is the first of the year by the Russian calender and, as you may probably know, we differ thirteen days from that kind of calender set up so the thirteenth of January always has been a day of ~~our~~ memory.

And for those who have now a little bit the idea of Gurdjieff, a certain meaning ~~on~~ their life of what Gurdjieff represented at the time he was alive and what he then left and what we now have maybe as a memory, or a certain familiarity with the ideas that he represented in his life or that he even crystallized in the form of a book or a couple of books or whatever there is now that you know about such a person as a remarkable person or a person in any event who was different from the average and, from our standpoint, because ~~he~~ whatever he represented belongs to a certain group of people who had a message, a message to communicate to our generation in a form more or less understandable; that is, the possibility

of understanding by us having a Western mind. Although much of the material that is there surely, as you know, is not Gurdjieff's. It is wisdom that has existed for ages and ages, perhaps as long as mankind has existed and gradually added to or put into a certain form and then crystallized partly in religions and partly in modes of living. And then, taking all that together, together with a group of other people, as you remember, the Seekers After Truth, who over twenty years tried to collect <sup>that</sup> ~~and~~/and, as you remember, the book of Remarkable Men.

The remarkable man in that book is really Gurdjieff because if he had not been there, I do not think we would have that kind of material. So, whatever prompted him, at the time, going back to St. Petersburg and start to formulate, had groups there and in Moscow and then being driven out and going to Konstantinople or, after some time, the Black Sea region, the Caucasus and ultimately, at the end, towards the end more or less going through Europe and finally settling down in Fontainebleau and starting their the Institute for the Harmonious Development of Man. And then again, after two or three years, in the beginning of 1924, he had an accident and that almost killed him. Fortunately, he got over it. But he also realized that at that time it was not possible to work out the ideas he had had in establishing an institute. And although it had been in existence for a couple of years, he indefinitely closed the doors, as he called it, and only opened them every once in a while for a few people, and particularly some people from America who could come there because they had helped him during the preliminary period.

So, that ~~work~~ started for Gurdjieff, after his accident, the realization that he could not fulfill what he originally started to do; that is, to establish that kind of a school. And he had

to concentrate then on writing in order to make available for the next generation, or at least for those who would live longer than he, some kind of material in a certain form. Partly, you might say, intellectually covered but, in any event, in such a way that it could be used as a conveyor, as a means of conveying such eternal truths which could be formulated in some way or other and could then form the background and, for anyone who would read it, perspective of understanding certain things that concern them in their lives and to re-establish for themselves the aim and meaning of their existence. What is the meaning of our present life -- and to look at Beelzebub, All and Everything, the tales to Beelzebub's grandson and to see how Gurdjieff has tried in describing the different descents of Beelzebub to the Earth, and whatever the allegorical meaning may be of that book; and whatever there is as wisdom that you uncover if you dig for it. And particularly when you try to apply that what is necessary in the application of any form of wisdom in daily life, that gradually one could reach deeper within oneself and understand much more what a person essentially really is and to what extent there is the possibility for every one of us to grow, to evolve to a different kind of a level.

This -- is Gurdjieff and about this we think. Sometimes you say you are grateful that he has existed. The real gratitude is only when you use whatever he has written. You are not paying attention or not expressing your gratitude by just reading it and, almost I would say, admiring whatever there is in the book. The real way by which one can pay homage to a man like Gurdjieff and what you should think about on his birthday, as a memorial day, is that you make up your mind that something must be done with it, with whatever the material is that is there, intellectual material, material of movements, sacred dances or material that has been

written up, or music, to illustrate how it could be that a man perhaps could start to understand himself in an objective sense, by anyone of these three different ways of approach; and that a person actually could be affected in such a way that he could then, in the terminology of Gurdjieff, wake up; not to continue in his sleeping unconscious state but that he actually could be conscious and then fulfill the requirement of whatever is placed on anyone man as obligation, to live in accordance with the possibility of becoming more in balance within himself and as a result, of course, being balanced in relation to his fellow man or to the rest of the world.

If you could look at Gurdjieff and his particular teaching in that sense and that the only way to express your gratitude of anyone like that having existed and which you now want to recall, ~~that~~ simply means that now, if you wish, you put yourself under an obligation that unless you put to practise what he teaches, it is not worthwhile enough and, almost I would say, you are not entitled to think about him, to think about him.

It is all nonsense to say how wonderful he is unless you now take whatever he has meant and whatever he has wanted, wanted to give, if you take that and make an attempt on your own, for yourself, to use it, to eat it as it were, to digest it, to use it in your own life, if you do not do that, you do not as yet understand the value of Gurdjieff.

It is not a philosophy, it is not a cosmology; it is not a new way of looking psychology; it is not a description of man as he is but it is definitely an indication of how man could become if he wished and if he wished fervently enough and seriously enough to do something about his own life. For half a minute all of us are quiet. Try to remember. Try to think whatever is the

meaning of Gurdjieff, the ideas, work, consciousness for yourself. Relax and, in that way, dedicate a little bit of yourself to the life of that man. If you understand a little bit of the meaning of work in your life, you take ~~an~~ a deep breath and, as you inhale, you say, "I" at the end and, as you exhale, you say, "at the end, after the exhalation, "am".

Now, relax. Let's talk about work. Who has question or perhaps a statement you would like to make. It might be useful.

Question: I would like to make a statement for a -?- task that I was given last time you were here. I found some mornings when I was trying to sense the parts of my body before I got out of bed, that sometimes when I would try to sense a part of my body that my mind would end up with feeling it. Instead of the sensing being real of the part of the body being felt, I got the thought of how the mind tries to take over the feeling center or different types of centers and I could feel that the mind was feeling a part of the body. And yet, I was not actually feeling it in the sense of it being a part of me as a whole.

Mr. Nyland: Alan, let's distinguish, let's say, in terms of language; sensing of course is not feeling and a sensation as a result of sensing is not the same as what you usually call a sensation which is usually closely linked up with a feeling one has.

If there are three centers and the mind is one, we talk in sensing about the relation between the mind and the body. And the result of sensing is whenever this particular body acquires that kind of attribute is that the sensing leads one to the realization of the existence of that part which is sensed; and that when that takes place that then the mind functions in an objective sense because if it is only an acceptance of that what exists, the feeling center does not play any part whatsoever. And then, real sensing means I am impartial to that what I then, as a mind, observe.

Now, one must not mix it up with feeling because this particular statement about sensing a part of myself is nothing else but the

acknowledgement of the existence without any particular description of it than only the fact that it exists. But my interest is not in the condition in which it is or that it is cold or big or large or some way or other or red or some kind of a color; only it exists. And whatever its function is, I do not consider it at all.

Now, when I try to sense in that way and my mind has to do it, of course the rest of my mind keeps on thinking and starts to interfere with it. But you must first be clear that you want to use the right kind of language for that because I would say unfortunately there is another kind of language that has to do with feeling and that is also a relationship that, in this sense, if I feel, it is a relationship between my feeling center<sup>or</sup> ~~center~~/perhaps located in my heart instead of located in solar plexus and also parts of my body. And that the difference between one process and the other is that the first process of sensing is an ordinary static process. There is no movement in it. It is only acknowledgement of an existence. Whereas the second process, going from my heart, we will assume -?- of that kind of a quality, from my heart to a certain part of my body, is a dynamic process and becomes primarily interested in the condition in which that part is which is being felt. And then feeling then, and I call it also in English sensing, is really then a result of a feeling, producing in the part that is being felt a dynamic condition as if it is alive.

So, if you want to compare the two, sensing could take place in the sense of sensing for anything that is dead, as long as it exists as having a form. But that for feeling it is necessary that there is another kind of quality which then becomes noticed or is observed from the standpoint of ones

heart in a dynamic sense acknowledging that that what is being felt at that time is more than just existing. It is active.

Now, whenever you want to sense, you first have to learn that there is that kind of a relationship between your mind and your body. And I do not really get that so easily by just happening to think that I want to sense. When I am in bed, I can become aware of myself<sup>self</sup>. That is, the fact of a body lying in bed, I can become aware, particularly when I exclude everything that concerns the body and I can accept it as a body simply lying in bed. Then, if I become aware of the totality, I can also become aware of certain parts of it. It is of course a form of awareness but, as such, it has nothing to do with sensing unless I establish a relationship between my mind and my mind; it becomes noticable as a relationship.

The fact of an awareness is that there is an observer and an object. But the telescope is only a medium. Where as with sensing, the relationship is established between my mind and that part of the body that is being sensed and that is much more than just a telescope. It is part of me that is the relationship. So, I can extend the sensing into an awareness state and I can go over from an awareness state into a sensing state but it is not the same. It may lead to the same kind of a condition in the end, as an awareness.

Now, when you are in bed and you become aware of yourself, there is no particular need to sense.

Question: Mr Nyland, when you say sense and a relationship between the mind and the body, do you mean control?

Mr. Nyland: No, not control. It is as if there is a path between the two and on this path there is an exchange of energy at in the form of attention. It is in sensing as if I send out some form of energy which I call attention and, when I say I pay attention to

a part of my body, that part of the body receives this energy as attention. It produces in that part, let it be an arm or a leg, a certain sensation. And the more that part is relaxed and open, the more that form of energy can penetrate. Add, as a result of this activity in between the two parts, it is reflected from that part which is being sensed, back again to my mind and then produces in my mind a sensation representing the existence of my right arm.

This particular sensation that I then receive in my mind is not a visual one. It is linked up with an awareness. But it is quite definitely necessary to have that relationship. Now, this sensing leads to awareness. When awareness takes place of the totality of myself, I receive in my mind the fact of my existence without having sent energy. Awareness in this sense is that I am open to the possibility of receiving the fact of my existence as if it comes from that what exists and is registered in my mind as an awareness. It is a little different kind of process. You understand it? You understand what I say?

Questioner: Yes.

Mr. Nyland: Good, then let it go at that. When you now keep that in mind, you will have a little different kind of an experience because, you see, the sensing, as an exercise, is quite definitely a different kind of an effort. And the awareness is based on an openness of oneself to receive the fact of one's existence. You might also say, in awareness I start out by trying to be open in my mind to receive such impressions as might be coming from a part of myself by means of the registration of awareness in my mind.

With sensing, I send definite energy from my mind to the part I wish to <sup>sense</sup> ~~send~~, and ~~depend~~ on an awareness as a result.



of a reaction of such energies returning to my mind.

Let's leave it at that, huh? Otherwise I am afraid I confuse you. Alright? Now, if you are now aware and you become aware of yourself lying in bed and it is then registered in your mind, get up with this awareness. Try to hold on to the awareness of yourself and this time the body is changing its position and the object, if you want to describe it, would be of a different kind and in a different kind of a form but the awareness remains the same as long as the object is an object. And the registration of that awareness can stay in your mind and remaining aware of whatever your bodyxxx is doing as manifestation. It is a different exercise now.

I am aware. I am lying in bed and I make up my mind that I want to get up. With my ordinary mind I give the order to my legs to get out of bed or to sit up. It is my ordinary mind that does that. Parallel to that is something that I call an awareness which is registered in another ~~ap~~ part of my mind and which continues to remain aware of my body as it moves. Alright? Is that clear? Hold on to that. You see, because if now you can see at a certain moment that there are two things, as it were, a parallel lines, or a line and an outside point, the line representing my ordinary existence as a human being, having thoughts of getting up; and the point being a point of awareness as being objective to that what takes place with my bodym then my problem is to extend the point of consciousness into a line of consciousness. That is, if I could maintain a state of awareness and, at the same ~~take~~ time, remain in my ordinary life unconscious. The solution like that is that there is then a separation between something of me which I call then more objective, although it may not be entirely one hundred percent, having a different kind of a quality of registering that what is possible to be aware of as an existence of my

personality. And that at the same time, my personality, which I now will call it, continues to exist in the unconscious way it always has existed. So, the separation/<sup>is</sup>between the beginning of an I in an objective sense and that what remains as it functioning as personality. Alright? You see that? Good.

It will clarify it when you try, let's say, to put it to practise in that way and you will fall over into ordinary thoughts or ordinary feelings, ordinary life, unconscious states time and time again but never mind. The fact that you register also the fact that you have fallen into that means that you have a chance not to be in it. Otherwise you would not see it.

Question: -?-

Mr. Nyland: All the time the accumulation of data that are more and more coloured in an objective sense as a registration of certain facts of existence of your body which continues to function in its usual way. Alright? Good.

Question: I notice that when personality gives the body direction, let's say for example, to -?-, to move your legs out of bed, all my movements at times are instinctive and sort of unconscious and I can observe them but I cannot control them.

Mr. Nyland: How do you mean 'you cannot control them'?

Question: I can observe my legs moving out of bed.

Mr. Nyland: You say first that it is unconscious and you do not know it.

Question: Well, I mean I can observe it but I am not controlling it.

Mr. Nyland: No, wait a minute. First it is that you know it exists or you do not know? You say it is instinctive.

Question: Well, I know I want to get out of bed.

Mr. Nyland: Yes, you have a thought you want to get out of bed. The thought is as good as the word and you do it.

Question: Yes, the legs move out of bed and then at that point I become aware that the leg is moving out of bed and I do not consciously ...

Mr. Nyland: If you have the thought that you want to get up, you can control that you get up right away. It is not necessarily bound up. It is a habit of course. Unconsciously we do it. And you can call it instinctive if you like but you also, together with the thought, 'I now want to get up', you can control that you do not get up as yet. I am sure that has happened many times.

Question: Yes, I can control that.

Mr. Nyland: Sure, you can control that/ Now you can control that you move slowly. You do not get up out of bed in the usual way. I am lying in bed. Here is the cover. I say "I ought to get up" & I look at the clock. I ought to get up. Alright, here goes the cover and my feet go out of bed. Right? Good. I am in bed again. I look at the clock. I wait. I move the cover very slowly. Now I move my legs very slowly. It is possible to balance these slow movements that something in me is aware of this body getting up in a certain way, in a certain rhythm. Always reduce the movement in which you are engaged which is instinctive to a very slow movement. At that point, when it is slow enough, you may be able to have an awareness that can stay. You see, this is the control. You <sup>stand</sup> undertenad? Because you must be careful not to make a mistake. Because the assumption that I say, 'Yes, I already have done it and then I was aware' is usually not true. All it is is that you say, "I am out of bed!". Therefore, I conclude I have been aware. But it is only the thought after it has happened that makes you realize that you are in a different position. And I say the mistake is made that at that point you think it was an awareness. All it is is a memory. Try to be very careful about that

because these thoughts are very easily mixed and unless you do it, as I say, in a very slow motion, you will not have any chance whatsoever. You will all the time with you ordinary mind think about it or anticipate it but you will never live in the moment in which you could really be conscious. And the moment of an existence of oneself is quite necessary for a full consciousness.

Question: I find even in ordinary walking it is too fast.

Mr. Nyland: That is right; that is right. Slow it down until it comes to a point at which the energy available for awareness equals the expenditure of energy as represented by the movement. That is the point. <sup>because</sup>

At that point there can be an equilibrium ~~between~~ the two energies match. Alright?

Question: Yes.

Mr. Nyland: good. Now, what was there? Paul, you said something.

Where are you Paul?

Paul Caponigro: My question has to do with attachments in life. The identification that we do have which of course takes many different kinds of forms. Now, I have been thinking, especially in light of what ideas I know that I have learned from Gurdjieff, what this attachment is, what it means, how it manifests and especially in relation to the idea of actually being aware and working towards maintaining this awareness. Now, what I am trying to see clearly, the fact of the attachment I can understand. Living in life, they almost or rather they just cannot be helped. The involvement is that strong. And yet, trying to picture something next to it which is unnatural, as you call it from time to time. This -?- that exists there and this desire to become free, trying to see that, trying to accomplish in it and realizing that, well, it is as if there is almost a momentum built up in the course of living in a life, taking on responsibilities or maybe not even taking on responsibilities, but living with the attachment and the identification that we have. I am trying to see, I am trying to gain some clarity in that whole situation as to where I stand and really how I ought to think about these things in terms of the growth that I am after.

Mr. Nyland: Whenever you talk about identification and then, as a rule which we assume, which has to be understood and then fulfilled, is that one ought to become non identified, the identification is not the same, does not arise in the same place in the mind of course as the fact of

wishing to become non identified. When I become identified or rather that I am attached, I am attached in my mind or sometimes in my feeling center as if part of me has gone out to that what<sup>is</sup>/the object of attachment and is returned to me and is now partly lodged in my mind as a concept or, by association, will stay there or as a feeling which has been aroused as a result of seeing that what aroused my feeling so that the identification is now completely within my personality, that even the attachment remains when the object is removed.

So, all that was necessary was an impression that I got in some way or other, thru my eyes or thru touch or thru some kind of associative thought even, it produces in my mind a certain something. I call it a concept which I now am identified with and the concept may represent almost any kind of a thing under the sun as long as it could be classified as an attachment of myself.

Now, this of course is exactly the process that all the time takes place and that is within my personality a requirement for this personality to continue to live because I live with my thoughts and my feelings and actions are determined by whatever I have felt or have thought, changing them into an activity of my body. And the total personality, being dependent on that what already is there, wants to continue in that same state and wants to receive continuously new impressions of that kind with which I remain and become again and again more identified.

You might say this is the way I have been brought up because there has been nothing else in my life that was intentionally implanted without, or rather with saying that it ~~itxmg~~ should not become an identification. Everything in me is an identification. Everything that I think, everything that I feel is an identification with something that still exists or has existed. When it still exists it has become visual or audible in some way or other but it has existed and it has

become a memory.

Now, the question of an awareness which involves that same ~~xxxx~~ ~~xxxx~~ object that I now see and of which I receive impressions and with which I am identified, the same object has to become aware of; that is, they have to keep me, as my mind is impressed in a certain way without the identification that I always have had in my life.

I cannot do it with my ordinary mind. My ordinary mind is so completely conditioned that identification must take place with it because that is the only way it has functioned and registered every time there was any kind of a visual or any kind of a sense impression that ~~xxxxxxxxxx~~ reached the brain and also, to some extent, my ~~xxxxxxxxxx~~ intuition, the feeling, the image that I ~~am~~ derived from that also has been conditioned in that way, that my identification is almost the same as my personality itself.

Now, if there is a possibility of a mental part, something in my brain that could start to function differently, that is, that could start to function as if from fertile soil but not spoiled as yet in the direction of identification, then I could have a mental picture reaching me in a certain way, which then, for me, could become non identified.

Now, you see, I have several difficulties. In the first place I see with my sense organs, in that sense an awareness or an alert-<sup>the</sup>ness which is implied in ~~xxxx~~/identification with them. When I use the word awareness and I want to introduce impartiality, the object is the same, the ~~or~~ sense organs continue to do their work and I have to establish a different kind of relationship starting from the same object but going in a different direction to the part of my brain which wants to become an awareness brain, without identification at all; without allowing even any kind of identification, partly coming from my feeling, partly coming from my mind, as ~~something~~ ~~something~~

describing it or pigeon holing it, that that part has to remain fertile soil only for an impression I receive which is then recorded as an awareness only; an acceptance of that what is the object for whatever it is, regardless of what I know with my mind or with my feeling, what I could describe or what I could feel about.

So, the interference starts at the ~~part~~ object because at the object these two lines meet. And, instead of going in the direction of an awareness which, you might say, is like being lodged in a certain section of my brain, it all the time will go in the direction of the other part of my brain. When it reaches the other part of my brain, there is not chance of bringing it over into the objective part. You understand what I mean?

Paul: In other words, you have to establish, you have to get moving this awareness part. It has to come in contact with that first.

Mr. Nyland: That is right.

Paul: -??- really for it.

Mr. Nyland: Once it has already started on its ordinary road, it reaches the ~~same~~ mental subjective functioning and it has to go on the road reaching an objective possibility, also in the mind, but in a different part of the brain.

Paul: Then you really have to establish the telescope first.

Mr. Nyland: You have to establish the telescope <sup>on</sup> ~~sk~~/the same, ~~sk~~/the <sup>on</sup> same ~~part~~ object but the telescope has to be pointed towards that part of the brain which could become objective. ~~sk~~ It is like an angle. There is one line from the subjective part of the brain going to the object. And there is another line to the same object but going in another direction(al) part of the brain which is the objective. And ~~sk~~ it is this angle that exists. The object is sending out information about it is own existence. By means of my sense organs I become, in that sense, alert to the existence of that.

But then, when it is returned and becomes an image, it goes in the way of the line of least resistance which reaches my unconscious state, my subjective state and ~~x~~ it will not go in an objective (state?).

Paul: Is it possible to intercept it at the point?

Mr. Nyland: No, it will not. As soon as it has lost, the angle has started to be described, there is no chance of going from one to the other. It has got to be at that point. If the angle is like this, any place it will not go over. When it is in the mind subjective, it will not go into the mind objective. It has got to come from the point where it is. That is why I say the difficulty is the openness~~xx~~ of the objective part. The more<sup>that is</sup>/open,~~xxxx~~ the more there is a possibility of attracting such energy as coming from the object, going there instead of in the usual way.

Paul! This already means that one has to be in a, pretty well advanced in the direction of an non-?-,

Mr. Nyland: Only that part of the brain, and we are talking now about the brain, it is helped by the condition of the feeling, you see, because both apply to the same in principle. But if we talk about the brain first, that part of the brain which has to become objective, has to be extremely porous and willing to be impressed. That part of the solar plexus which remains habitual has to be substituted by a real wish in ones heart regarding the same kind of object so that then the heart will start to function as a result of a real wish, a real wish to a real effort which then will, I would almost say, push the possibility of the impression from the object to the objective part of the brain.

Excuse me for going into detail there because it is necessary for Paul to understabd exactly that because the difficulty is al-ways that you ~~xxx~~<sup>will</sup>/see certain things with your, with what we call your mind's eye and, particularly when you are adjusted in seeing



certain things in a proper relationship for photography, that you want to see it as if that what you want to see is not there but you want to see it. And it takes place in a certain part of your mind which has been trained to be identified, because otherwise you would not see it. And that is why ~~knows~~ it is very difficult, because the identification which automatically is there produces immediately the difficulty that it will not go in the right direction, on the right road to an objectivity.

The effort consists in reducing the subjective part of the brain to a minimum and to allow the real wish for an effort to exert itself. These are the ~~the~~ two things. If I, with ~~am~~ a real wish of wanting to make an effort, want to become open, my brain open for that, that objective part is open, it does not have to be developed very much, but principally it has to start to function as if it is almost you might say functioning by itself. And then, that what is energy as a result even of an unconscious registration of the existence if an object will flow in the direction of objectivity to my brain, to the parts above the temple. Is that clear? Yes?

Paul: Am I correct in, what came to me while you were speaking towards the end, it seems that while impatience could probably help this process, that is, I am trying too hard to get after some of what you describe and if I could leave it more.

Mr/ Nyland: That is right. This is what I mean by openness. The openness as that state of relaxation that actually the objective part could start to function by receiving that kind of impression. It is clearer after you understand the principle of this when ~~it~~ it is applied to one's body because it is much closer to the possibility of sensing such energy then in the right direction. When it is an object <sup>side</sup> outside then it becomes difficult because that what is outside is all the time noticed with one's sense organs. You see? All it means is I can have alertness to the outside world but the awareness takes place in me.

Paul: I see.

Mr. Nyland: You see that? Alright.

Now, that was a little theoretical discussion but it belongs to it and if you do not follow it, do not bother about it. It does not matter. The logical thing is all the time to start to realize that what we are after is not to undo ones ordinary life or even you might say to go against it or to negate it. It is something that ~~xxxx~~ exists and it has to exist on the <sup>particular</sup> proper level wherever it is on Earth. That is the function of a body, the function of a personality and the function of a human being. And it will not help to say that it does not exist or that it is no good or that it ought to be much less or whatever criticism I would express regarding the behavior forms of myself. All of them will not lead to anything at all because from the standpoint of becoming objective, the requirement is only that it exists and I have no interest in what it is and that it ought to be better or worse.

Whenever I criticize, whenever I happen to think about certain things and at the same time express a feeling or an opinion, I live in ordinary life and I live on ~~the~~ Earth. I live in a surrounding in which such things are absolutely essential for the maintenance of my ordinary life on Earth. And I must have them when I am an ordinary human being; I must have judgements. It is not that I am sure that the judgement is always correct and sometimes I value it too much or sometimes too little and sometimes the inclination is that I want to discard any kind of a judgement I have because it may not be correct and so forth, and start to equalize as if everything becomes the same simply because it happens to be on Earth.

Logically, it is on Earth and so are all human beings. But it does not mean that each human being is on the same level as another one. The leaves on a tree are all different and all of them are leaves. Each experience of myself all have value. They are not

all  
 all the same. They have different values dependant on different kinds of experience, dependent on different ways of digesting it, dependent on different ways of how I use it and what I am as a personality or as a human being simply living. And that I have to learn to discriminate between the different values of my experience and not to give one or the other an inflated value; only to place it wherever it belongs. And, the simpler I can be regarding that, the better it is.

But, with the acceptance of that fact of my unconscious existence as a human being, the interest gradually can arise in one that perhaps all of that what I see as a human being may not be all that I could conceive of that could become of a certain different kind of value to me. And that kind of a value is that I cannot immediately express in ordinary terms by ~~such~~ means of my head or not even that I can feel it. But, it has something of a quality which every once in a while I call ~~partly~~ partly spiritual or partly unearthly, partly Godly, partly out of this world; whatever it may be that is much more essential for me as compared to the ordinary ~~many~~ peripheral values of my ordinary life.

So then, this particular research of wanting to find out what is the real value, I only will be able to find out what is in life of real value when I could become objective to it. That is, if I could be away from it, I would have a chance to see what is the real value of it because as long as I am in it and with it, I cannot have that particular kind of a judgement.

So, this leads immediately, aside from the fact of looking at life and the different people around me and circumstances and I have an honest and a real judgement about them, it leads also to that what I experience in my own life as something that

I call for myself the acquisition of knowledge or wisdom or perhaps maturity or a certain form of solidity within myself. That <sup>also</sup> ~~also~~ such experiences have to be digested in a certain way and that I must establish the value of them, of such experiences for me, in my life. This logically must lead to the conclusion that I have to become objective regarding such experience because again, if I remain subjective, that is, continuously use my thought or my feeling about it, I will not reach an absolute value. And I am now interested in finding out what is the real value. I say that as an absolute something on which I can rely and which will always be the same, regardless of how long I live.

If I can establish that for myself as a principle, like I would establish a character trait which is my own and which is reliable enough that I know that regardless of conditions, regardless of how many people I meet, it always will be dependable, I may find then in me a solidity which is not to be destroyed and cannot be destroyed on Earth.

And the aim of a human being is to try to find, if it is possible, in his own life, something of the same kind of a nature, something on which he could stand, on which he could, when he stands, look over what has to be done and ~~mak~~ to know the relative value from that standpoint of one or another experience to which he wants to put to his own life.

With other words, that he could then choose and then choose in accordance with the energy that is available and accomplish the best purpose with the greatest efficiency. It is not a question now of a little mathematics or even to intellectualize. It is something that occurs in each person's life every day: What will I do? The question must all the time come up. What is the best thing to do for me under these kind of conditions? If it  
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is just an ordinary something like eating because you are hungry, of course that is not a question any more. That simply happens to be a form of living.

A question is and questions become important when I cannot solve them immediately and when there are many different factors involved which I do not know or which might come up and which I cannot as yet judge about. For that, I need something else which is, for me, a fundamental principle of my existence in myself, withdrawing then from the outside world to a place where there is, and something I call it, where there is more silence, where there is more reason for me, without having the interference of ordinary affairs of living to which I can withdraw and in which I then can meet a condition of that silence which then, for me, means that I really know.

When one talks about the possibility of religion and meeting God or developing a conscience, it really has to do that I loosen myself more and more from ordinary life in order to become free from that bondage and that the ultimate freedom I will find in a central point within myself where I then can withdraw and, for the time being, I can live.

We do it in ordinary life when we say we work six days and the seventh day is either Sabbath or the Sunday and then I go to church in order then, during such a time, to be able to be quiet and not to be affected by the ordinary affairs. And then, of course, I hope that enough of that kind of an experience that I have then will last. As soon as I get out of church or as soon as Monday, Tuesday and Wednesday starts again in an ordinary activity. Of course we know well enough that it is utter nonsense and that by Monday morning I have forgotten already even if I was affected by it, a certain sermon or an impression of the

church, that then I will remember it and say, "Oh yes, it was very wonderful and lovely." ~~xx~~ But the ordinary affairs and ordinary life take me up completely and of course I become identified with it one hundred percent.

I think it is quite right that this happens because under such conditions and having a Sunday divided from the weekdays, it will never affect ~~xxxx~~ each other. Something must be able ~~x~~ to take place in my that I could introduce a Sunday in every weekday; I could introduce something of me which is essential in whatever I do on the periphery. And that ultimately the possibility, to use that phrase, to live with God in daily life.

This really would be the meaning of ones spiritual existence and, in that sense then, if it were possible that I could withdraw from ordinary affairs, that then the accent, the gravity accent, the point of ~~gxx~~ gravity within me is simply transplanted or shifted over to a different place within myself where it is a little <sup>bit</sup> ~~/more~~ quiet and less disturbed; and that ultimately the central point of myself, if I could use it in that sense, would be as if God is ~~x~~ living within me,

Of course such things, they sound religious. And there is probably no other way of expressing them then using religious terms. But when one says God or conscience, ~~xx~~ each person knows what is meant for himself as having a certain spiritual ~~xxxxxxx~~ value and the word that is being used may come from a certain conditioning or education in ones life.

We are simply talking about the real value of man in finding out for himself where should he live and how should he conduct his life. What is there in any philosophy that is possible to be taken in in such a way, digested within oneself, that I then could live in accordance with very definite motivations and

definite principles and that in doing that, that I would become a reliable character or a man with characteristics, I say who is reliable but who represents, as a man, at the proper time and in the proper place, that whatever is required of such a man to be as a man.

Of course, it seems to me that it is utterly impossible to think that ordinary man, as we know them on Earth and as we see them every day, could actually measure up to that kind of a requirement. We do not believe it and you still have hopes that it is possible to find such a person. Go around. Hunt them up. Find out. You will be Diogenes<sup>o</sup> hunting for a real man and he could not find it, not even with a lantern. And I am quite certain that any person who has lived long enough and as you meet enough people, you will all the time be constantly disappointed in hoping and never find that kind of a person - unless there are people who have tried honestly to find exactly that same thing within themselves and perhaps may have been fortunate enough either by living, either by a constant addition of one experience on top of the other, or by means of a certain catalytic influence, have been able to uncover that what is the real road to their own center.

You see, this -? center within has one characteristic. It has no dimension because it is a point. Ultimately, and logically thinking about it, it is the only solution that if I should come from the periphery to something as a center as if the periphery represents for me a world of dimension which, of course, it does. And that whenever I live in time as I now experience it, that then the solution logically again would be if I could become timeless.

Such words, they may sound a little strange to one but they are really principally exactly the same as when I say I live in time and what I wish is to be eternal. Or, ~~when~~ that I say I live at the present time the way I am in all kind of confusion but I wish to be in a moment of my time, to be then without confusion. It is as if one says, I wish to be at the present time as if I am not what I am. I wish to be that what at times I know I am but while I am incapable of manifesting.

For all these reasons, I start to believe in the existence of something which is not me but towards which I strive. And the concept of God or His Endlessness only means that I have belief ~~xxxx~~ and the hope that something of that could exist in which I then of course must believe since it exists and that if I only know, <sup>perhaps</sup> by means of prayer, by means of chastisement, by means of living in accordance with certain rules, that I ultimately, in my life time, reach that kind of freedom. Because, you see, the freedom is only represented when I lose all sense of time, when I lose all sense of dimension, when I am at the central point within myself.

Gurdjieffian terminology would call this point a Magnetic Center. But it is a center that has the potentiality of further growth; and that because of the possibility of working on oneself, that what can take place ~~with~~ in one, exactly the same as an ordinary center of feeling or of a mind being able to develop into a body, again according to the terminology of Gurdjieff, of Keesjan and Soul, that also this center of a magnetic quality could start to expand and then become again, not only a circle, but ultimately a sphere.

So that freedom, in itself, when I know I am bound, in that



first place means that I should try to find ways and means to become free and that I find the freedom in a central point of myself where I have then no bondage but that then further growth is dependent on the possibility of expanding this particular point back again into the sphere of my existence and then daring, you might say, living on the periphery without being affected by it.

This is really the idea of life: That ultimately it ought to be possible to establish an I; that is, an objective faculty as a guide or as a means of becoming in one, for oneself, like a voice telling what to do. And that then, with this I, I would say as if separated from it or having within ~~xxxx~~ oneself a different kind of functioning to fulfill as compared to the ordinary functions of my unconscious existence, that then, gradually, this I again should unite with it and make a complete man. It is again, and sometimes becomes a little difficult because if I first wish to become non identified, the next step is to identify myself again with my life; and that it ought to be possible, if I reach first consciousness outside of my life, or independently of my life as I now know it, that then the requirement is to go back to my ordinary life and make it conscious.

You see, these ideas of an I and it, a separation, a question of work as if one is objective and then, for the time ~~xxx~~ being, not being able to remain subjective or be subjective and during such a time not being able to be objective, always implies that in the first place I must try to see them separately. Otherwise I cannot understand them. And the requirement is always, whenever I have a belief that something should exist outside of me which as higher value than I have. And again, it must lead to the possibility of being united with that what is of higher value ~~xxxx~~

whenever it is possible for me to grow up so that I reach that kind of a level.

You see, one cannot always get rid of that as far as thought is concerned in life because it always has to become one. It never should stay God and man. Only for the time being it is God and man because there is no God within man. But if man wishes to grow, he wishes to become God. But then he is God and man at the same time.

The whole idea of Jesus Christ is that He is God and man, He temporarily, and again now I use the phrase temporarily, because it is an earthly phrase with limitations of time; Christ comes to Earth as a messenger to fulfill a function and remains God. Other wise it would never be said, "I and the Father are one." So, how can one reconcile this seeming duality that man is as man and not God and only God-like? And that there has to be a key to understand why man is temporarily again living on Earth, in a certain way required by Earth, and that with this understanding, gradually that what is Earth could fall away from man and becoming God while he then remains on Earth.

You see, the fulfillment of this possibility of living this kind of life and gradually changing a physical existence into a spiritual one and then into a conscious one, simply means that all of this must continue at the same time. While one takes place, the other must take place. If I do not understand that, I will never understand the question of a moment; of how each moment of time is conceived; of how in one center all spheres exist; or how in a Do of an octave, the totality of one octave and perhaps even more exists.

All these things are represented in man whenever he tries to think about his possible future, about his serious aim, about his ~~think about his possible future~~ honesty; about his wish

wish which should become more and more a real wish that he wants to live in accordance, as Pythagoras perhaps would say, with the Golden Rule, but which we simply say with the understanding of a conscious state which for him than would mean ultimate freedom of that what he now is bound by on Earth, being able then to leave Earth, go to Heaven and, with Heaven, return to Earth and then be in Heaven on Earth.

Saying it that way is exactly the same that man should become within himself as if the Kingdom of Heaven is within him and that that determines the direction of his activity, his thought and his feeling is coming from that what he should really be and where he should live and then his manifestation to the outside world in relation to that what he is himself and in relation to that what he wants to produce or manifest towards other, that that governs then the character and quality of such relationships.

I think you have to think about these things much more than you do. I say it is not difficult because it falls all in a certain place but you have to keep your feet on the ground because what is there that you can do? The thoughts and the feeling and the explanation and the theoretical background and the perspective that you might have and particularly when you are quiet and when you sit and meditate and you wish at such a time, in all reality you do wish for that kind of a good life of understanding, that that all the time must be followed by a simple step of ABC, of I wish now to wake up and not all the time hope that tomorrow will be a better time or that tomorrow is not as good or might be better or today is no good. The time is always now. This you must always keep in mind. There is no difference whatsoever is the moments of time. The difference is in us as we take it in, as we become subjective towards time. And that each time moment is sufficient to give us an opportunity to be awake.

Whenever I think of wanting to wake up, at that moment there is nothing in the way to wake up. One can wake up. Each time you think about it, each time you feel it. And do not for one moment or for many times simply say, "I have not been able to work today." You do not have to judge about the results of your work. You have no means as yet to describe it and you do not know what it is to be conscious. But what you can do is for yourself to know that whenever there was a thought of work, that at that time you said, "Wake up now." And to use it then. Never mind how long it lasts.

This is the daily life that I am talking about when everything has been returned to man and that the continuation of such moments of objectivity of course would produce a man of a different kind of quality and a different character. It could really become then a harmonious man.

But do not fool yourself in thinking you have to wait for a more conducive moment. You see, all these kind of concepts of omniscience and omnipresence, that what is always and always now in the sense now of not being full of time, but timeless, of only being subject to a concept of eternity. If it is omnipresent, it is now everywhere. If it is omniscient, it knows now everything. If it is omnipotent, it has a power now any time, any moment.

These are concepts we attribute to a deity. And there is no use talking about it unless you understand that if that is so, it is now at this moment when all of us become conscious of the existence of this moment within. And at that moment, one could become awake, conscious of oneself.

The object, that what we see, the body, exists in whatever form it exists. I become aware of that what exists at that moment without having to wait until it is in a little different shape. An object, when it has that kind of a form as a representation

of crystallization of matter, always is there. It is not destroyed. It still has life. It still is a human being. It still has that kind of a form and I accept the form. Whatever it is, I accept the framework. I accept the condition of it. For whatever it is, I will now accept the fact and become aware that that fact exists. That is me. And when I say I, it means that something is aware of this me existing. That I is now in my mind registering the fact of myself sitting, talking, holding forth, doing this or that, having a posture, gestures sometimes, expression on my face, blood circulation, breathing, tensions. There is a description of ones body. And I, even in its infancy as a little bit of a cell, becomes aware of such facts. They belong to me. The facts belong to me. The manifestations belong to me and also I belongs to me because you almost might say I have created it as something to which I now give the power to become aware of me.

Perhaps ultimately this is the idea of His Endlessness; that I create a deity for me in order to be able to worship it, because I crave for that kind of a relationship since I then hope that by means of living, I can climb up to the place where I have originally placed it.

This kind of thing in ones daily life, in the morning, at times during the day when you can come to yourself, when you are engaged in this or that, whatever activity, that then when the thought comes, "Where am I? Who am I? What am I? Where is real me. What is this I? Does that I exist? At such time when you could come to yourself and I say many times during the day this is possible because you can think about it many times. You can feel about it many times. You can have in that sense, your heart on your sleeve. You can have, in that sense, these thoughts on your mind. Do not lose them because you become identified and engaged in your ordinary life and you remain unconscious. Do not let it, not too much. Poke yourself a little bit.

Say, "Wake up" a little bit. Wake up. There is more than just what my eyes or my sense organs perceive.

At such a time one can even pray. At such a time, of course you can sense. At such a time there are certain things taking place in <sup>in</sup> one/which there is a possibility of a unity. Give yourself many tasks. Day after day, not only reading, not only meeting, not only thinking once in a while. Every time, whenever you can use the opportunity, The ~~as~~ opportunities are there regardless of what you are. You take them. Then they are your own. The way you are affected by ordinary life as you live, on the street and the people you meet and all that, you remain. You are alive to them/ Become ~~are~~ aware of it for yourself, whatever it is that is reacting in you; and what up to the fact of your own existence and give that I, this little I, wishing to grow, a chance to really do some work.

That is what it comes down to. How you want to stimulate it, how you want to meet maybe together, to remind each other, really maybe to read together, maybe work together physically, maybe just telephone and say, "How are you?" Almost I would say, "How is work today? I wish you a good day because I wish myself a good day and I wish, I wish I could share it with you."

These are the things that gradually will change a person because you will start to live in a different kind of a world and it is worthwhile to do it because the ordinary kind of a phenomenal world that we do know, you know it well enough, it is kind of empty sometimes and quite hopeless and of course, it ends.

If one wishes to live in bliss, you do not want to live in happiness. You must live now if you want to live in eternity. You must develop your conscience if you ever wish to meet His Endlessness.

You see, this is the message of Gurdjieff. This is the reason he lived. Whatever it was that made him feel or think that that was

the way he wanted to spend his life and that he felt that it was perhaps as a mission or something like an obligation that he knew it had to be done that way. Maybe early in life it was implanted in him. Who knows? Who knows where such thoughts or such feelings come from? All we can do is to judge by a certain result that we know and if it is possible that it is clear enough, that it is not hazy and left in a foggy manner by just a few words almost indicating as if it is something that really is worthwhile and, when you start to investigate it, it is blown up and there is nothing really tasty or digestible in it. When there is something of that kind that you know whenever you are in contact with such ideas of Gurdjieff and in contact then with the man who <sup>you</sup> could perhaps, because of it, admire him, that then I do not know what ailed him, why he wanted to do this, why he felt that it was a necessity, maybe a real need for him or that it was as a result of something that occurred at a certain time which then at that time gave him the insight: This is the way my life must be spent.

One can leave out the idea that, like St. Paul describes that he was struck by that kind of a thought on the road to Damascus. I do not know what happened to Gurdjieff. One loves to think about that, particularly when one starts to admire and respect a person, that such a person also had supernatural powers and that, for that reason, he had to do this or that because he really did not belong to this Earth and only was temporarily associated on it and that when he finished his life and when he had done and fulfilled his task, that he could return again to His Endlessness. One could write many many stories about that.

But the one thing that stands out and that is clear is that whatever there is of such a man, whatever he had given, can I take it? I, with my ordinary simply ability, my intellect, whatever it is, my feeling, whatever it is, my education, whatever it is, my so-called cleverness,

whatever it is, with my dexterity, with my genius, with my creative art, can I take out of Gurdjieff that what belongs to my real life and then be able to convert it in such a way that I also could go on the road to a further development, an evolution for myself to a kind of a level where I will say, "Yes, this also now becomes an aim of me, in a very small way, of something that surely I need not compare in any sense with the life of Gurdjieff."

But why should I? If one could say, that there is a definite reason for my existence and I accept that, and that in that acceptance I know that a certain result must ~~xxxx~~ result whenever I am in contact with that what is the reality for me, that then, in that kind of a contact something must start to grow which then I would call real creation. And that the possibility of that real creation continuing to exist will depend on my ~~xxxx~~ ability to understand ~~xxxx~~ what is the kind of food that is necessary for the feeding of such a creation or a creative act. Then life will have a meaning and all the different problems of ordinary existence more or less will fall into the proper place and with that, I go on for another week and another week and another week and meet and talk and think and perhaps ~~xxx~~ write a little, perhaps wish to pray to become clear.

Make up your mind about this but let your heart say what is the best, not your mind. Do what you feel you can do, Your mind will follow. It will help to formulate it later. Do and make an effort when you wake up in the morning, Sit quiet for ten or fifteen minutes. Allow the day to unroll ~~x~~ itself as if it is already there and you are living it and then relax to yourself until you find that what is really you. Reduce the thoughts to a minimum. Make your feeling much more concentrated in the wish to want to live, together with a gratitude ~~xxxx~~  
~~xxxx~~ and a gratefulness that you wake up and that,



for ~~xxxx~~<sup>some</sup>/reason or other you are entitled to live another day. And that then, after ten or fifteen minutes, you have reached, I hope, with enough of a relaxation of your body, a certain level, saying that this is what I am. With this, now I start my day. In the name, and now you can ~~fill~~ fill in whatever your education and whatever your own growth will allow, in the terminology and the kind of words which are familiar to you, which have a meaning for you and in which meaning you now put a little bit of salt of objectivity.

I hope to be back again in another three weeks. You have not enough questions. That is why I talk. At the same time, what I say contains answers to many questions you might have but you must say much more. When I say, "Who has questions?", almost I would say, all hands must go up.

Work must be so alive. But if you do not work, the world remains closed. It is not going to be given to you on a golden platter. You have to dig and dig and dig time and time again. If you consider it worthwhile, you will do it. If you do not do it, excuse me, you do not consider it worthwhile enough. It is up to your conscience to ~~now~~ see what you wish. You live in accordance with that. In accordance with that, you will be measured. In accordance with that, at the end of your life, you will judge yourself - not the Angel Gabriel. He will not know you. But you will know. And there will be times already on the road towards that, towards that, towards your own development, that you will stand still every once in a while and want to look around and want to see where you came from and what happened and that then there may be already a little judgement of how stupid I was and how did I waste my time.

Well, maybe all to the good. But, you see, we talk about a certain possibility in which there must be questions, questions about yourself, questions about which road do I take, questions about

this is my experience. Is it right or not? Questions about how much aliveness is there in me translatable in the first place in an alertness and then leading to something that is more worthwhile so that I could become aware and that then, from my awareness, the maintenance of that state, I could become conscious.

Maybe sometimes what I say sounds like nonsense to you and perhaps it is. To a certain extent, when we talk about ordinary life and then say in that we have to become conscious - take it the other way. You simply say: At certain times I want to be conscious and do that then. And then, afterwards, try to see if you can introduce any of it in your ordinary daily living.

Man must wake up sooner or later. Either he wakes up in his daily life or he wakes up at the moment when he dies. Both will lead to freedom. Either you work for freedom now or freedom will be given to you when you die. But at such a time when you die, there may not be any body home because it may not be that you will continue to -?-. And therefore, the freedom will not have any meaning. There is a chance that you could be there and that you can remain only when now you try to be here, try to wake up now with something that is written indelibly in your heart as something that will never, never be destroyed because that is eternal (?!life? - flight?). And that is God, His Endlessness, the Holy Ghost, and ultimately the understanding of Christ as the Redeemer from everything that at the present time binds us and makes us suffer. And maybe ultimately all such suffering and such experiencings in ordinary life may be useful because all of it is an opportunity, a ~~given~~ God given opportunity to be awake.

I hope to see you in three weeks. In the ~~as~~ mean time, spend your time wisely. Do not be foolish. You are responsible for your energies, physical as well as psychological. It is all there given to you.

Where it ~~came from~~ came from, never mind. Even if you are not grateful or grateful, never mind. Use it now. You have it. Go on. Work. Do not be lazy. So, good night.

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